

METHODIST PROTESTANT.

SUNDAY SCHOOLS.

For the Methodist Protestant.

DEFICIENCY OF MINISTERIAL DUTY, IN REGARD TO SABBATH SCHOOLS.

Mr. Editor,—The *Sabbath school* connected with every Christian congregation, is the *moral nursery* of the church. To the labour and attention which it receives from the pastor and the enlightened and pious members of the congregation, will the church be indebted for many of its brightest converts, and most zealous, devoted ministers.

Parents, who entertain any just conception of the importance of moral discipline and good government, know that much of their success in imparting usefulness and happiness to their children, must depend chiefly upon their instruction in the *nursery*. It is important always, to begin in the right place, and at a proper time. Philosophy and experience declare, that education, to be thorough and permanent in its influence, must begin in childhood,—with the dawn of reason. Modern philanthropists and christians, have demonstrated, that the greatest amount of moral impressions can be made on the minds of children, in the *Sabbath school*, on the *Lord's day*. Yet, all these facts, which are derived from observation, are either overlooked or totally neglected by ministers of the gospel, upon whom the duty of attending to such facts devolves, with a peculiar responsibility. Of ministers belonging to other religious denominations, we can have but little knowledge; our observations therefore are not intended to apply to them; to their own master they stand or fall. Advice, when attended by reproof, merited, or unmerited, is almost always unsavory. Guilty or not guilty, truth, cannot in all cases quicken a conscience naturally disposed to lethargy, and ministers, like other men, like to take their ease, even at the expense of their success and usefulness. To ministers of the Methodist Protestant Church we write; to them we have a right to complain, when there is proof that some of them at least fail in this respect to do their duty; and without quoting time and place, facts are sufficiently numerous, and living, intelligent witnesses abundant to prove, that many of our ministers, travelling and local, on circuits and stations, have at no time, in no place done their plain, their obvious duty in promoting Sabbath school instruction. Names, places, circumstances, can and will be furnished, when men feel sufficiently uneasy to require them. It is not our purpose to censure brethren of the ministry for neglecting their appointments, or deserting their circuits, facts however which we are pleased to see are calling forth merited censure. These evils can last only for a season, and are very fast working their own cure. The subject before us is immensely more important, and demands from the laity prompt and energetic attention. The time is at hand when an efficient remedy can be applied, without personality, and with the utmost impartiality.

Every circuit and station, ought to feel that much of their future success will depend upon ministerial fidelity to the department of Sabbath schools. The services of ministers who neglect this important interest in the Church, should be promptly declined by every intelligent delegate of an Annual Conference.

But it may be asked, what is the duty of a minister in regard to Sabbath schools? We answer—To preach at all his regular appointments expressly on the subject; in which discourse he should show the necessity and advantages of this institution, and urge upon his people the importance of at once setting about the work. When the school is organized, it is his duty as frequently as an opportunity allows to make addresses to both teachers and scholars, and use all his influence to interest them in their pious labours. That success will attend such efforts cannot be doubted for a moment; and most frequently, the earliest fruits of each subsequent revival, will be found among the teachers and scholars of this heaven-cherished institution.

The complaint which we now make, is not confined to any particular Conference or portion of our extended work, but to sections of it every where, in a direct line of six hundred miles north and south. The laity, are unquestionably in advance of the ministry in their attention to this department of moral duty, and while I glory in their zeal and devotedness, I blush for the supineness and indifference of those whose duty it is to be examples to the flock. Our labours have been pretty extensive among the travelling ministry of the M. P. Church for four years past. In all that time we have not heard a minister publicly advocate the Sabbath school, either by a sermon, address, or in any other manner, to show that he felt an interest in its success. To this fact, others of a more powerful nature might be added, all going to show, that as ministers we neither act as philosophers or christians.—Philosophy would teach us, that early impressions are most lasting; therefore we should begin to teach our children the principles and practice of religion, if we design their salvation. Christianity teaches us that if we "train up a child in the way he should go, when he is old he will not depart from it."

The object of the present communication is to call the attention of brethren to their duty. In many cases where ministers have entirely failed to promote Sabbath schools, the neglect may be ascribed to diffidence in their own abilities to do justice to such an important subject. In others they have not seen the influence which their example might exert over their people if suitably applied to this department of benevolent effort.

Many have already done nobly, and are doubtless urging on their successful career. Why may we not all unite, in building up the church of Christ, by bringing the tender lambs into His fold? Who would not be willing to labour a little more in the situation in which providence

has placed him, if he might add a few of these twinkling stars to his crown of glory?

Really, Mr. Editor, the subject, when properly considered, never fails to fill the heart with tenderness, and cause the eyes to flow with tears. Should this essay be attended with sufficient success to produce similar effects on others, then may we expect, additional efforts to promote the holy cause of Sabbath schools. If on the contrary we have failed to impress this subject *deeply on the minds of ministers*, then shall we have laboured in vain, and had our toil for naught.

A Minister.

WORTHY OF IMITATION.

We give publicity to the following communication with great pleasure, and hope to receive many others of similar character on the same subjects.

At our last Quarterly Conference, the following resolutions were entered into, and the duty of forwarding them assigned to me.

Whereas, it has been considered important that the Methodist Protestant church should have a suitable house of worship in the city of Washington, and for which purpose it has been proposed that each member throughout our entire community should contribute fifty cents; and whereas, the Quarterly Meeting conference of Norfolk and Portsmouth, (Va.) do fully concur in this opinion, and feel disposed to give it effect as far as it is in their power; and whereas it is equally certain in the estimation of this conference that a house of worship in the Borough of Norfolk, is of the first importance to the prosperity of our church; especially as there is a prospect of its becoming the great emporium of the south; and whereas, after great and distressing efforts a house has been procured by the purchase and transformation of the Theatre, which has been put in a situation to be occupied with a tolerable degree of comfort in the warm season; and whereas, the said house is not only unfinished but is encumbered with debt from which it is not possible to relieve it unless assistance can be obtained from abroad; and whereas, this conference perceives by the plan proposed that much could be done, without such individual sacrifice as would be at all felt; and wishing to give the scheme such a definite form as appears to be necessary to render it effective. It is therefore resolved, 1st. That some one or more person or persons in each and every church or society, engage to forward to such person or persons in the city of Washington as may be appointed for that purpose by the church there, 62½ cents, for each and every member belonging to that particular church or society—50 cents of which to be for building a church in the city of Washington, and 12½ to be appropriated to finishing and paying for the church at Norfolk, Va.

Resolved, 2d, that notice of such engagements shall be given through the Methodist

Protestant, and when the persons appointed in the city of Washington to receive said donations, shall judge that a sufficient amount has been reported to justify a call for the meeting, that they shall give notice thereof in the above periodical.

Resolved, 3d, that this be considered as giving notice, that Dr. John French and Miles Nash, pledge themselves for the amount which may be due according to the above plan from the churches of Norfolk and Portsmouth, Va.

Resolved, 4th, that the person or persons, who may be appointed in the city of Washington for the purposes aforesaid, give notice forthwith of his or their appointment.

MILES NASH, Secr'y.

Norfolk, Va. Feb. 1834.

ECCLESIASTICAL.

For the Methodist Protestant.

SOME OF THE DISPUTED POINTS.

"The maladies of the mind are not to be healed any more than those of the body, unless by a friendly hand. But through a singular infelicity it too often happens that these evils, deep as they are, and difficult of cure, fall under a treatment that is hostile and malign, or what is worse, frivolous.—Especially does this disadvantage attach to that peculiar class of mental disorders which, as they are more profound in their origin than any other, and more liable to extreme aggravation, demand in whoever would relieve them, not only the requisite skill, but the very purest intentions."

With this text in sight, it is proposed to consider some of the disputed points. Now it is not disputed that when christian principles are in efficient operation in a community, there is in that community the possession and enjoyment of mutual christian rights. Where these principles are not in authority, then these rights are not enjoyed. For no man can be said to receive benefits from a cause whose effects are foreign to him. Where the light is not, darkness is. Where there is not truth, there is error. Where liberty is not, bondage is. If these are disputable points, they are so only on the part of those who confound darkness and light, truth and error, freedom and bondage. If a people exhibit the spectacle of servitude, and what is worse, if they keep in bondage, the only principle which can make them free, is it uncharitable to say that their example is injurious to the religion they profess? If a people who acknowledge the right and the duty of private judgment, permit unappointed and irresponsible persons to think and act on their behalf, of what advantage to mankind is their mere acknowledgment of the right and duty of private judgment? Doubtless they will excuse their inconsistency by the plea of inexpediency on their behalf, and of expediency on the behalf of others. As far as is possible to them, they would accord all freedom to those who act for them, and as regards themselves, they will, for their own sakes, and for the sake of others, keep holy principles in bondage, or disavow them altogether. Is the hand unfriendly which points to this condition of a community as the very perfection of the freedom of servitude? Men may be voluntary civil bondmen. May they not be voluntary ecclesiastical slaves quite as easily and certainly? Men may choose life or death ecclesiastically, as freely and perpetually, as moral life or death.—Is not the example of choosing moral life or death, too often the life or death of beholders? And so ecclesiastical liberty, or bondage? There-

fore the example of individuals and of religious communities is of the highest importance to the world? It would be a blessing to our country if those who have chosen this sort of ecclesiastical free slavery, would justly consider the influence of their example.

Leaving the governed, and proceeding to the rulers, we soon find ourselves on new disputable ground. It is not disputed that the princes of the Gentiles exercised dominion over their Gentile and Christian subjects. Nor do we dispute that it was the duty of these christian subjects to submit to that dominion over them as long as it was permitted by Divine Providence; but, we flatly deny the right of any Christian ruler to exercise similar authority over his brethren, or even over Gentiles. In Matthew, Mark, and Luke, there is a recorded interdiction to exercise the Gentile dominion over the Christian church. This record will not be disputed. It is denied, however, that the government of the travelling preachers of the M. E. Church is like that of the Gentiles. Now, we assert the contrary to be literally true, and intend to prove in a few words, that as the princes of the Gentiles had the civil liberties of their subjects in their keeping, in a precisely similar manner have the travelling preachers of the M. E. Church, the ecclesiastical liberties of the members of their church in their keeping. Now for the proof:

The friends of the Gentiles made their will the rule of their subjects. These preachers make their will the rule of their church. Who will venture to contradict the first, or the second, of these assertions; and, admitting their literal truth, who will deny the precisely similar principles and operations of the government? And who dare deny that the Divine Head of the Church has forbidden this similarity?

But it will be said that this is the extraordinary privilege of the itinerant ministers of that church! They are authorized! They ought to know that it was the extraordinary privilege of the Apostles to receive the revelations of our holy religion, and to be the first to publish them to the world. Now, it may not be very easy to prove that the Apostles were essentially more advantaged than those to whom they were sent with this infinitely merciful offer of reconciliation and salvation, and who believed it, and received it, and died in the faith. After the revelations were published, the christian church was as wise as its treasures. Not that the church did not need the expositions of the Apostles; for among other things they were taught—fully taught, that the rights, privileges, immunities, and comforts, of Christians were mutual and common to all of the household of God. And if common and mutual, where was their ground for erecting pretensions to a Gentile form and power of government in the church of Christ? There were not, there are not, any foundation for Gentile superstructures in the church of Christ.

Another disputable point is this:—Whether the same kind of government in the hands of different individuals produces like effects upon those who exercise the dominion, and upon their different subjects? If not precisely the same kind of effects, strikingly similar effects are produced by like systems. In human nature, like causes produce, generally, to a greater or less extent, similar consequences. We will take the lesser effects, as quite sufficient in the way of evidence at present. Can it in truth be said of a man who denies the liberty of his brother, that this denier possesses the kindest and the gent-

lest feelings of human nature? But it will be asserted that these feelings are inspired by religion. What kind of religion? The religion of dominancy? The religion of sectarianism?—The religion of self love? The religion of spiritual authority? No religion is equal to these kinds in supplying means appropriate to an end; an end which can only be accomplished by persecution and keen resentments. Why is it, that the independence of the Methodist Protestant Church has not been formally acknowledged? Because there has been no formal asking? There never will be a formal request of this sort. For, if no one may exercise dominion and authority over Christians, they need not seek for favors at the hands of such rulers as they ought not to obey. But would such an acknowledgment be indeed a favor? Chiefly to those of the other party, as they would thereby evince Christian regards to usward,—to us who are not heretics. Up to this day, their expediency, their numbers, their hopes of increase, their fear of loss, their learning, their wealth, and their need of wealth, their contempt for us, each and all have prevented this acknowledgment. Our claims are situated on disputed grounds. But expediency is nothing, nor are numbers to be regarded, nor are hopes to be respected, nor are losses to be estimated, nor is wealth aught in value, nor necessities to be feared, nor contempt to be indulged, much less expressed,—Christian principles and conduct are all and in all; they are unchangeable in nature and in obligation, and in their influences. They may be misunderstood and be misrepresented; individuals and whole communities, may essay to adopt them, and promise allegiance to these principles—and these people may one and all fail, and what then? Why we will hold on still to our christian principles. And what principles are they? Christian mutual rights. L.

For the Methodist Protestant.

WHAT WE SHOULD DO, AND WHAT WE MAY EXPECT.

"The principles of benevolence, and of forbearance, and meekness, and gentleness, and humility, as taught in the discourses of Christ, and as enforced by his apostles, should in all instances in which they are clearly applicable, be carried fully home, notwithstanding the repugnance of certain modes of feeling commonly honored as generous and noble; and moreover that every one professing obedience to the Gospel should exercise an especial vigilance toward that entire class of sentiments over which profane history, romance, profane poetry, and the more profane drama, have shed a glory.—The time perhaps shall come—nay we devoutly expect it, when by the universal diffusion of a sound Ethics—the ethics of the Bible, no room shall be left, no need shall be felt for the chastening influence which hitherto the imagination has exerted over the ferocious dispositions of mankind. Yes, an age shall come, when the gods and heroes of history shall hasten to those shades of everlasting forgetfulness which have closed upon their patrons—the gods and heroes of mythology. In the same day the charm of fiction shall be dissolved, and the gaudiness of false sentiment, in all kinds, shall be looked at with the cold contempt which now we bestow upon the follies of false worship. Then, too, the romance, (as well practical as literal) of this nineteenth century shall be bound in the bundle that contains the decayed and childish fables of

olden times, and both together shall be consigned, without heed or regret, to sheer oblivion."

MISCELLANY.

From the Presbyterian.

REV. JOHN SUMMERFIELD.

Mr. Editor,—Having observed in your paper a few weeks since, some notice of this distinguished and beloved individual, I was reminded of a letter from him, which has been a long time in my possession, and now for the first time published to the world. The occasion on which it was written may be gathered from the letter itself. He had been in the habit of wearing a coat of the ordinary cut and fashion, and a friend, though not a professor of religion himself, yet one who greatly respected it, and loved and entertained its ministers, believing that the dress of the Methodist clergy should as far as practicable be uniform, presented him with a coat of the peculiar cut worn generally by that respectable and useful body of the clergy. The following letter was in acknowledgment of the present.

H.

New York, April 26, 1822.

My dear Friend and Brother,—My long silence may have given occasion to many unfruitful speculations as to the reason of it; but I hesitate not to say that your own heart has made a hundred apologies for me, rather than entertain for a moment the idea that I was either ungrateful, or forgetful. One hurrying scene after another has presented in quick succession, and hitherto prevented my doing as I had wished, inasmuch, that yesterday and to-day are the first seasons of leisure I have had since I saw you last in Baltimore. Your very agreeable present, and the manner in which it was received, will never be forgotten; it is the first *"jeu d'esprit"* of the kind I ever met with. I regret it was not in my power to acknowledge your kindness personally before I left your city; but what shall I now render to you for this benefit? I have, I confess, scarcely any thing within my gift; if I could transmit to you the garment of salvation, I should indeed be able to recompense you fully, though not half so fully as if you received it from the Author of Salvation: this is a gift which is enhanced by the dignity of the Giver; and He will not be yours in the same way that your gift became mine, for he requires that you shall ask in order to receive it, and has only promised his Holy Spirit to them that ask Him! My coat indeed becomes me well; it fits me better than any coat I ever had, and its texture is superexcellent;—but, my dear friend, the garment I would recommend to you would become you still better, and would fit you and adorn you more than any garment you ever wore; as to its texture, it is emphatically said to be fine, "clean and white!" I could have dispensed with your present, inasmuch as my former dress would have fully answered all the purposes for which it was intended: but my dear friend cannot dispense with the garment I am recommending him, for the man who has it not will be turned out from the marriage supper and cast into outer darkness! My friend went to great expense to procure me this substance, and after all it is perishable; as he will perceive if I should live to see him again—but the garment of salvation is as new after fifty

*Spiritual wit, or a witty saying.

years wear, as on the first day; it is of imperishable materials; and it will, notwithstanding, be given without money and without price! Indeed, if God were to fix a price upon it, that very price, no matter how great, would lessen its value! It is said of one of the ancient painters, that although he bestowed immense labour over every one of his productions in the fine art, he always gave away every one of his performances; and being asked the reason of it, he replied, "They were above all price! their value could not be estimated by money." This is indeed the case with the gift of God! He gives away, lest his blessings should deteriorate in the eyes of the purchasers by the value annexed thereto; but although he gives, and gives freely, and is much more willing to give than we are to receive, He bestowed immense labour to perfect for us this finished work! The agony and bloody sweat, the cross and passion, the death and burial, the glorious resurrection and ascension, and the coming of the Holy Ghost. The former of these was the price, the latter was the purchase—and now he gives the Holy Spirit to them that ask Him!

"Oh Lamb of God! was ever pain,
Was ever love like thine!"

But, my dear friend, why do I thus carry on the figure? Suffer me to speak freely, sincerely, lovingly, on this subject—What is the cause why, amid all that kindness that you ever show, and *delight* to show to the meanest of the servants of my Lord,—why, amid all that love which you bear and manifest, to the cause of Christ,—why, oh why is it, that you have not so fallen in love with the altogether lovely, as to give him full possession of your heart? You give him your money,—you give your tongue to speak upon his goodness. Your feet are employed in tracking the way to his sanctuary, and you delight to be seated among the flock of Christ; but then *your heart!*—"Oh my son! my son!" says God, "give me thine heart!" Seek the kingdom of God, *first*—rather; and bring every other consideration into a state of inferiority. Let me ask you, my dear brother —, (for I call you such in anticipation, and from my very soul,) is he not worthy of your heart? The language of angels is, "Thou alone art worthy." He has purchased you at the price of blood, and he claims you as his own! Will you continue to resist the claim? Has he not long been striving with you to yield yourself a willing sacrifice? Though he could force, yet he prefers submission; he would honour you by proposing himself to your choice; he is an honorable lover! He woos, he intreats, he supplicates, he stoops to ask your love! Can you keep him out any longer? Oh no! your heart says no! Then answer him this moment—

"Come in, come in thou heavenly guest
And never hence remove!
But sup with me, and let the feast
Be everlasting love!"

Oh yes, when once you taste his love, you will want it to be everlasting!—May the Lord God encourage and incline you in this pleasing surrender, and may he hear my prayers on your behalf! Do let me hear from you at a leisure moment, and believe me to be, my dear friend,

Yours sincerely, J. SUMMERFIELD.

WAITING FOR ANSWERS TO PRAYER.

As husbandmen wait for their fruits, so should we for that which we pray and hope for, and that would make us joyful when we obtain it.

Paul Bayne.

From the Sabbath School Instructor.

THE RAGGED LITTLE BOY TURNED EDITOR.

"You cannot play with my boys, James, unless you go to school," said a mother to a patched up, ragged little boy, who was very intimate with her children, but who did not love to attend school, or give any attention to his books.

James went home with a sorry heart, and thought to himself, "If I do not love my school now I shall grow up an ignorant man, and I can no more associate with my playmates. He was troubled and ashamed, as he thought over his past neglect, and, before the day closed, had fully resolved to do better. And he made good his resolution. A day or two after, James was seen in school, an attentive scholar, pursuing his studies as though he was determined to make amends for his past neglect. He now could associate and play with his former companions, and seemed much happier in their company than before. His master noticed his studiousness, and would often speak in his praise, to the mortification of those scholars who had long been in school, but who nevertheless made but slow progress in their studies.

It was but seldom that James received a reproof from his master. His eye was steadily fixed upon his book, and he seldom noticed the conduct of the boys around him. I sat but one seat above James, and can remember as if it was but yesterday, how attentively and diligently he pursued his studies. Whenever I succeeded in drawing his attention from his book, he would look kindly towards me, as though he would have said, "I am busy now—do not disturb me—by and by I will attend to you." And when he could spare any time, he was very kind to help me, or any of the boys.

James continued to attend his school constantly and punctually, till he was of a suitable age to be apprenticed to a master mechanic.—All his leisure moments were now spent in the improvement of his mind. He was not only fond of books, but he delighted to pen his own thoughts on paper, and many of his juvenile productions would do credit to those of riper years.

But where, think you, youthful reader, is that ragged little boy, who once cared so little about his school and his books? Who would think it?—He is now the editor of a respectable paper, published in a neighboring State. Thus has James risen to respectability and honour by his own unaided exertions. Perseverance has removed all hindrances; and he is now in a fair way to make a good livelihood, beside helping to support his widowed mother. I would fain quote some beautiful stanzas which he has written; but it might lead to the detection of the subject of this story, who might be highly displeased with my freedom, and so I forbear. I will not close, however, without making one short extract from a letter I received from him not a great while since.

"Religion has occupied much of my attention for a year past, and I have thought I have found a hope in Christ; but should not wish to have you make it known until I am certain."

James is now a worthy member of the church of Christ. He has separated himself from the world, with the determination to live in the fear of the Lord, and to devote himself to his service. May the great Shepherd of the flock graciously bless him in all his endeavors to live to his glory on earth, and when he is removed from the church below, receive him into mansions of

bliss, where he can unite in the eternal song of praise to Him who sitteth upon the throne, and unto the Lamb.

ALFRED.

From the Sunday School Journal.

NO RELIGION BUT THAT OF THE BIBLE TAKES ANY NOTICE OF CHILDREN AS SUCH.

Heathenism, in its various forms, ancient and modern, allowed indeed the unfortunate infant to be present where horrible rites were perpetrated, and too often claimed the little one as a victim to the fires of Moloch, and the waters of Gunda; but heathenism had no eye to see an immortal spirit in the babe: no voice to sing in the cradle of infancy the hymns of sacred truth. Mohamedism, pressing to the earth as it does the sister and the mother, can scarcely be expected to raise the child to any privilege. It is Jesus who says, Suffer little children, and forbid them not to come unto me.

Now, it is deserving of attention, that even those principles, which like this, lie at the very basis of Christian practice, and which are so essential that where they are not, there is no Christianity, may still be operative only in a slight degree. This may be true for many ages, as is notably instanced in the case of missionaries, which are just beginning to resemble what the great commission of the ascending Saviour implied. Similar also is the principle respecting use of property, which another twenty years may see in such palpable action as shall turn all the golden currents of the Church into the cause of Christ.

Let this be applied to the subject in hand.—Christianity regards children as the hope of the Messiah's kingdom. Christians are beginning systematically and practically so to regard them. Let us look for a fuller development of this principle, in the conduct of the church. Let us act and pray as if we believed the greater conquests are to be made in this field of holy effort. Let us cultivate the assurance that in pursuing the path upon which we have entered we shall see greater things than have yet entered into the expectations of any. It is just as true that the future progress of the Church will bear a proportion to the present success of our endeavours to educate the rising race, as that the harvest of next year will be in proportion to the seed which we are sowing this autumn. It is just as certain that we shall see multitudes standing up on the Lord's side where we now see scattered individuals, as that the efforts we are now making are vastly greater than those of our predecessors. And every labourer in the cause, every pastor, every parent, every friend of children may comfort himself in labour, with sanguine expectation, that though the enemy may, and probably will, come in like a flood, the Lord will lift up against him a standard, through the instrumentality of those who are now children. The progress of the Church towards the perfection is not by the acquisition of new principles, but by the restitution, development, and practical application of those laid down long ago by her founder. And this is a gradual process.—We of this age are so far from having gained the eminence, that we are only learning the way to ascend. When they work, and pray and hope, and believe more, we shall see more. We shall behold children added daily to the Lord; Christian households in which all are pious: Churches in which all who have been born of godly parents, shall walk in their steps; and a joyful increase to Zion of those who have no youth of

carelessness and profligacy to mourn over. So may it be!

MATERNAL INSTRUCTION.

A Chaplain to Seamen in one of our Southern ports was one day called to the sick bed of a sailor, apparently at the gate of death, from the effects of licentiousness. The chaplain addressed him affectionately upon the state of his soul. With a curse, the sick man bid him begone, and not harass his dying bed. The chaplain, however, told him plainly he would speak and he must hear, for his soul was in jeopardy of eternal death. The man remained sullen and silent, and even pretended to sleep, during his faithful address and prayer. Again and again the visit was repeated with similar ill success. One day, however, the sick man made use of an expression, by which the chaplain suspected he was a Scotchman. To make sure of the fact, the chaplain repeated a verse of the version of the Psalms, still in use among the Churches of Scotland,

Like pity as a father hath
Unto his children dear;
Such pity hath the Lord for those
Who worship him with fear.

The chords of his heart vibrated to the well-known language. His eyes glistened with unusual moisture. The chaplain knowing the universality of religious instruction among the Scotch, ventured an allusion to his mother. The poor prodigal burst into tears. He admitted himself to be the child of a praying mother, who had often commended him to God. He had left her long before, to become a wanderer on the face of the great deep. No longer he repelled the kind attentions of the chaplain; and his monitor had the satisfaction of seeing him arise from his bed, he verily believes, a child of God. It may be, the glorified spirit of his mother was one of the angels, before the throne of God, who rejoiced over his repentance; or, if living, subsequently rejoiced over him that was dead, but was alive again—was lost, but found.

Mother's Mag.

From the Quarterly Review.

DEPENDENCE ON THE SPIRIT OF GOD.

If there be one truth of paramount importance, at the present day, it is that contained in the inspired declaration, *Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.* In view of the difficulties in the way of the conversion of the world, whose heart would not faint within him, were the work depending on the efficacy of human means? Who would not give up the enterprise in despair? The hindrances to the conversion of a single soul, are immense. What must they be in the regeneration of a world? We are not to look, simply, at a mass of depravity, however dark and appalling. There are systems of error and iniquity, each fortified and consolidated by their appropriate defences. It is as if the spirits of darkness had had each assigned to them a specific, a particular work, in which, with horrid rivalry, they had exhausted their mighty intellect of evil. What multitudes of men, in Christian nations, are spending their days in forming and maturing a character, which is at total variance with the requisitions of God's law. How deep and how dreadful are those clouds of error, which rest on the minds of a great majority of educated men in reference to moral and religious subjects. How few nations conduct any of their important measures on the

principles of the gospel of Jesus Christ. How few statesmen prefer the good of the whole human race to the glory and happiness of their own country. How few of our periodical publications are thoroughly Christian. They may laud Christianity, in general, to the skies, and yet come to a particular institution, like that of the Sabbath, without which religion itself cannot exist, and you find them bitter opposers.

But we need not despair. Thanks be to God, it is not by might, nor by power, but by the Spirit of the Lord of Hosts. There is a mighty agency which we do not see with our eyes, at work in this world. We cannot discern the form thereof; we can see no image; but the same energy, which operates silently in the world of matter, operates as surely in the world of mind. He who formed the mind, can change the mind. He can scatter the thick mists of prejudice and reveal to the soul the perfect beauty of truth—He can induce men to abhor themselves, and repent in dust and ashes, and as their eyes open on a holy Saviour, to exclaim, Whom have I in heaven but thee, and their is none on earth that we desire in comparison to thee! He can open the two-leaved gates, and cut in sunder the bars of iron. He is with kings on their thrones, and is able to abase those who walk in pride. The systems of heathenism and idolatry, though grown up to heaven, he can consume with the breath of his mouth, and destroy with the brightness of his coming. Through all the abominations in Christian countries, He can send the healing waters of the river of life. The erroneous maxims in politics, the false theories in morals, by his almighty influence, can be made to give way to the pure and heavenly precepts of the gospel of Christ.

Here, then, let us place our confidence. The mighty men of past ages here found firm support. Out of weakness they were made strong. They went from prayer to the den of lions; from the closet to the conflict; from communion with God to the embrace of the burning stake. In themselves all weakness; in Christ mightier than legions of enemies, visible and invisible. Here let us place our confidence—always abounding in the work of the Lord, as knowing that our labor is not in vain, in the Lord.

LETTER TO A SUPERINTENDENT OF A SUNDAY SCHOOL.

Sir,—Will you give yourself the trouble to tell me what some of our teachers do in the Sunday school who spend so much time in conversation, and in casting their eyes round? I never could see how they finished so soon. For myself, Sir, I can hardly go through with the appointed lessons and have any time to say a word about them, or to stop to converse with my scholars. But these persons always have time enough to perform their Sunday school duties, and afterwards have a resting spell, or a talking spell, before school is dismissed. Now I cannot find time for all this—I know I don't do any thing myself, but I thought I might get a little light to shine upon my path by just asking you to tell me how it is they finish so soon, have so much time to save, and always in such complete readiness and preparation for departure? Perhaps they have more experience—experience we all know is the oil which makes the wheels of life run quick. Perhaps they have some superior method of instruction? If so, would it not be more kind, more like a Christian, to let us know what that method is? If they have any labour-saving machine, I hope they

will not keep it exclusively to themselves, for the Spirit of Christ is not the Spirit of selfishness.

To teach young minds—to impart to their comprehension the fruits of our own religious experience, and to point out to them the signs of grace is a work that some find quite hard to get through in an hour.

And then in addition to all this, to engage the attention, to win the affections, and to maintain the lasting respect and esteem of the little heedless children before whom they are placed—and all this in one hour once a week, and fifty-two times in a year. I cannot see how they do it.—*Ep. Watch.*

GOOD EFFECT OF SUNDAY-SCHOOLS.

From the report of the superintendent of the General Theological Seminary Sunday-School, we learn that two boys, one of 14 years of age, the other of 13, whose minds are endowed by Providence with uncommon powers, and whose hearts have decidedly a religious bent, have expressed strong desires to become ministers of Christ. From a private source we are informed that in accordance with their wishes, and with the consent of their parents, though not Episcopalians, they have by the kindness of several benevolent individuals in the city of New York, been placed in the collegiate school, with a view of their being educated for the ministry of the Gospel. This fact should encourage all who are engaged in the delightful task of Sunday-school instruction to persevere in their labour of love, and in increase their efforts to impress upon their pupils the spiritual wants and misery of a world lying in wickedness, and the excellence and dignity of the office of proclaiming pardon and salvation in the name of Him who died that we might live.—*Episco. Watch.*

From the Episcopal Recorder.

THE EXAMPLE OF NEHEMIAH.

The following inquiries may do good. They are from *Gisborne*, as quoted in a commentary on Nehemiah:

"Examine yourselves, whether there has been evinced, according to your stations, a resemblance in your own actions to that part of Nehemiah's conduct which has been described.—Has it been your determination and your practice to promote beyond every other object, the kingdom of God and his righteousness? When busied in your private occupations; when acting in any public capacity for your country, have you felt it your first concern to serve your Maker who is in heaven, to advance at home and abroad his glory among men? Have you kept earthly projects and temporal interests subordinate, duly subordinate to the interests of eternity? While you have been eager to render your residence completely commodious, perhaps showy and magnificent, have you coldly surveyed the houses of God in your land, perhaps the very house of God in which you present yourself before him, mouldering in dilapidation, or squalid through penurious neglect? Have you stretched out a liberal hand to sustain the hallowed edifices, and to grace them with decent ornaments? Have you exerted yourself to procure the enlargement of their dimensions, and the increase of their number, in proportion to the augmented population of the district? And have your liberality and your exertions flowed not from the spirit of formality, not from policy, not from ostentation, but from the power of godliness upon your mind; from an earnest desire to prove your

reverence for your Almighty Father, and your love of your countrymen for his sake, by upholding his sacred institutions? Happy are they who, when they see men postponing the general concerns of religion to the pursuit of riches, or to the demands of present convenience, are able truly to say; *but so did not I, because of the fear of God.*"

A PLEASING DISCOVERY.

Entering the dry goods store of a respectable merchant one day, I saw the owner looking intently into the money drawer. I naturally thought that in the absence of customers he was counting his gains. But when he raised his head I thought there was an expression in his countenance more noble than of avarice. It did not seem like the lustre reflected from coin, but as was beautifully expressed by one, there seemed to shine "a beam from heaven which may be supposed to have accompanied the thoughts back to earth that had just been expatiating above." Requiring some change after I had made my purchase, my curiosity induced me to cast a glance into the drawer when it was again opened, and there in one apartment lay an open Bible. While I felt a reproof from the monitor within, the thought also struck me that I had now discovered the cause of this brother's eminent attainment in piety, that in the most afflictive bereavement he had been favored to "rejoice in the Lord, and to joy in the God of his salvation." His Bible is cherished and loved and read in the midst of business; and though it may be surrounded with what the world worships.—*Narrator.*

MARY HAYE.

Mary Hays now began to teach in the Sunday school, and was very attentive to her little class, and tried all she could to give them such instruction as would be the means of doing them good. But she was not able to continue in the school long, on account of sickness.

In the beginning of March she became so unwell that she could not go out of doors; and her friends began to think that she would never get well. When she was told that it was very likely she would die, she at first began to cry, because she was going to leave her parents, and all those whom she loved. And it is probable, that when she first thought of it, she was a little afraid to die. But she soon wiped away her tears, and said, "I am a poor wretched sinner; but Jesus came to die for the ungodly. My sins are many and great, but the blood of Jesus Christ cleanseth from all sin. I have found the world a vale of tears, but there is a land where sin and sorrow are unknown. The valley of death is dark, but the Lord can make it light and pleasant. It is hard to go away from those we love; but the parting is sweetened by the thought of meeting them again in happier circumstances."

All the time that she was sick she showed by her conversation, that she was willing to trust God in all things; that she knew that she had been so sinful, God would be just if he should not bring her to heaven; but as Christ died to save those sinners who repent of their sins, and love him, she hoped that he would save her, and take her to himself. These feelings lasted till her death. And the night before she died she said to her mother, "Mother, you know I used to read the Pilgrim's Progress, five or six years ago, and used to think a great deal about how I should get through the river of death, like Chris-

tian, as I thought I could not swim. I did not understand what he meant then, but now I see what it is. I am now in the river, and I find that the Redeemer can keep me from sinking in despair." This, you can see, shows that it is worth our while to have the comfort of religion. For those people who have not religion are generally much frightened when they see they are going to die; but here is this young girl, who is not frightened, but appears calm and cheerful, because she has learned to trust in God; and she knew that God would not forsake her, but would take care of her, and comfort her even in the hour of death. Just before she died she was earnestly engaged in praising and thanking God for his mercy in being so good to her, and in giving her so much comfort in such a trying time. At last she spake with a loud voice, "Come, Lord Jesus, come quickly;" and immediately died. This was on the morning of the 13th of July, 1824, in the 14th year of her age.

From the Episcopal Recorder.

The Lutheran clergyman in L—— had been informed that there was to be divine service at the Court-house on a certain evening. The notice not having specified to what denomination the preacher belonged, he supposed it was some orthodox clergyman who was on a journey. As he usually attended on such occasions, he proceeded at the time specified to the place appointed, where he found a large congregation assembled, a considerable proportion of which consisted of his own members. The preacher took his text from Mark. xvi. 15. "Go ye into all the world; and preach the gospel to every creature." He soon perceived that the principal object of the preacher was, to found upon this text the doctrine of universal salvation, arguing that as the Saviour directed the gospel to be preached to every creature, consequently that every one must be necessarily eternally benefitted by it. As there was much plausibility in the style and address of the preacher, and the Lutheran clergyman perceived the members of his own church evidently interested by the subject, he felt greatly concerned for the consequences, and was at a loss what course to pursue to prevent the poison from operating. He feared that if he spoke at the time, it might be regarded as an act of indecorum, if not of illegal interruption; yet if he remained silent, there was great danger of the pernicious doctrine exercising some influence on the minds of his people. After weighing the matter well, and lifting up his heart to God for wisdom and direction in so difficult a case, he resolved, as the least of the two evils, to speak a few words. When the minister had concluded his sermon, he accordingly arose, and addressing him, said, "Will you have the goodness, sir, to read the verse which immediately follows your text?" "O, sir," said the preacher, "if you wish to address the audience, come forward to the desk." "No, sir," said he, "I merely request of you the favor to read the verse that follows your text." Thus urged, common civility rendered acquiescence almost necessary, and though with evident reluctance, the preacher at length complied and read, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." "Now, my friends," said the Lutheran, "you have heard the testimony of our blessed Saviour, which you perceive is in direct opposition to the doctrine this gentleman has this evening inculcated. I need not inform you which is most deserving of

credit." The effect was overwhelming; so conclusive an argument at once counteracted and destroyed any influence the sermon might otherwise have produced; and the Lutheran clergyman (who himself related the affair to me,) stated, as a proof of it, that the Universalists had not attempted to renew their efforts in his neighborhood. It also demonstrates that the Bible is the most powerful weapon against the attacks of error. J. R.

Perhiomen, Nov. 15, 1833.

From the Christian Intelligencer.

**THE MINISTER WITH HIS PEOPLE WHEN ALONE,
OR HIS GREAT END IN PREACHING.**

Dear Brethren,—Having very lately addressed you from the pulpit on the subject of prayer in general, permit me again, by my pen, to direct your attention to the nature and importance of private prayer in particular.

What, my dear brethren, is the great desire of a pious minister, the great end of his preaching? Is it not to awaken in your hearts a spirit of earnest supplication, and make you, a *praying people*. Unless our preaching is blessed with the effect of bringing you often on your knees—of humbling you at a throne of grace—and of leading you to wrestle in prayer for spiritual blessings, we preach in vain. What avails the setting before you your guilt and danger as sinners, if you are not constrained to cry to God for mercy? What avails preaching to you Christ crucified, if your hearts are not drawn to seek salvation from Him? What avails the proclaiming God's willingness to bestow the Holy Spirit on them that ask Him, if you neglect to comply with the simple condition?—But, oh, what an abundant blessing would follow our ministerial labours, would you all but pray over in private the instructions you receive from the pulpit! Would you hasten home, without entering into worldly conversation, while the recollection is fresh, the impressions strong, and the heart full, to ask God, in the name of his dear Son, to bless and to apply what you have just heard to your soul's good. Thus you would make your hearing profitable to your souls, and the seed sown, would not be exposed to the enemy of your souls nor stifled by the cares and concerns of a wicked world; but would sink deep into your hearts, be watered by the dew of Heaven, and bring forth fruits of righteousness an hundred fold.

Do you ask me what is prayer? I answer, it is the voice of want to Him, who alone can relieve it:—It is the cry of sin to Him who alone can pardon it: It is the groans of misery to Him who alone can deliver. It is not eloquence, but earnestness—not fine words, nor flowing periods, but a deep sense of our guilt as sinners, urging us to approach the Saviour—and to seek pardon, help, and salvation with strong crying. It may be with tears, and groanings which cannot be uttered. Did you ever hear a man that was starving beg for bread?—that was prayer: Did you ever witness the agonizing cry of the condemned criminal for mercy?—that was prayer. Did you ever behold the ship wrecked mariner looking wishfully to those on shore for rescue?—that was prayer. The Publican prayed when he cried, "God be merciful to me a sinner!" Peter prayed when he said, "Lord save me or I perish!" Bartimeus prayed when he exclaimed,—"Jesus, thou son of David, have mercy on me." Stephen prayed when he uttered these words,—"Lord Jesus receive my spirit." In all these instances the words of the petition

were plain and simple; they could not indeed be more so; but in each it was real prayer, because it came from the heart; and therefore was heard and graciously answered by Him to whom it was addressed. The Publican went down to his house justified;—Peter was upheld from sinking by the sustaining arm of Christ, blind Bartimeus was restored to sight;—Stephen fell asleep in Jesus in a calm and forgiving spirit. Indeed I know not how sufficiently to represent to you the prevailing efficacy of genuine prayer. It besieges Heaven with a holy violence, accosting God in the language of the wrestling patriarch;—"I will not let thee go except thou bless me." We know that it has stayed the pestilence;—that it has caused the sun to stand still in the heavens; opened the prison doors, healed the sick, and raised the dead to life again; nay, it has done more; it has melted the stubborn soul; it has bound up the broken hearted; it has changed the proud sinner into a humble saint; and restored to offending man the lost image of his God. Do you ask what are the proper seasons for prayer? I answer in the words of Paul—"pray without ceasing!" I do not mean that you should be always on your knees, or always lifting up your voice to Heaven; but that you should constantly cherish a praying spirit, and be ready to frame a prayer from the circumstances about you. Are you blessed with prosperity? pray that God may keep it from being a snare to you; that you may not make the gift *your God*, and forget the Giver: that in this life only you may not have, "good things." Are you tried with adversity? pray that the will of God may be accomplished in the dispensation, that He may let you know wherefore he afflicts you; and that you may be enabled to meet it with full resignation, and reap the blessing designed by it. Are you called to undertake some arduous duty, or encounter some severe temptation? pray that God may perfect strength in your weakness. That *His* grace may be sufficient for you, and that you may come off more than the conqueror through Him that loved you. Are you going to His house of prayer? pray for the preparation of the heart that cometh from the Lord. Are you leaving His house of prayer? pray that you may carry home *his* blessing, and be enabled to evidence by your life and conversation, "That you have been with Jesus, and learned of him." Begin your every day with prayer! It is the golden key, that unlocks Heaven's treasury, out of which only all your needs can be supplied. End your every day with prayer! It is the same blessed instrument, that locks you up under Heaven's protection. Pray for your friends, that they may be friends of God—for your enemies, that their hearts may be changed and their sins forgiven; for the church of God in general, and for your own department of Zion in particular, "and give him no rest till he give his son the heathen for his inheritance and the uttermost parts of the earth for his possession." And when you are permitted to come to his *very* seat, and feel nearness of access to his throne of grace, and your hearts enjoy a heavenly frame, pray for your minister—that his soul may prosper and be in health; that God would teach him, that he may teach others, and be made the honoured, though humbled instrument of bringing many souls to glory. "If we know these things, happy are we if we do them." May the Lord pour out upon you, and upon all his churches, a spirit of grace and of supplication. Amen and Amen.

J. G.

A WORD TO THE RICH.

It is generally believed that fewer rich people will be saved than of the poor. I have often thought on this subject, and wonder why it should be so; but have at length come to the conclusion, that the following must be among the most prominent reasons.

1. Their seats at church are vacant more frequently than those of the poor. A little rain, a dark night, or the untimely visit of a friend, is sufficient to keep them at home. I have often thought it strange that it was more easy to get to a party, on a dark night, than to church, and wondered why rain on the Lord's day, was more unhealthy than that which falls during the week; which I would infer from the fact, that neither rain, mud nor darkness can prevent the people of fashion from attending places of amusements in the week; but so soon as Sabbath comes, and the church bells begin to toll, the clouds are regarded, the darkness is felt, and mud becomes formidable.

2. When the minister of Christ visits the rich, he finds them so completely laced up in ceremony, and so tenacious of etiquette, that it is next to impossible to impart to them any religious instruction. Even at tea, God is seldom acknowledged, by reason of the modern custom of dispensing with tables. Before you are aware, the servant is at your toes with a dish of tea, and it would be deemed then very much out of the way to call the company to order for the purpose of asking a blessing.

TRANSUBSTANTIATION.

The best answer we have seen produced in our times to the Roman Catholic doctrines is contained in an examination of Moore's "Travels of an Irish Gentleman," in several numbers of the British Magazine. A high and uncommon merit of the essays is that the writer argues and refutes conclusively, without ill temper and harsh language. The subjoined paragraphs are from the November number of the Magazine.

[S. S. Journal.]

But our traveller appears to lay less stress on the words of institution than on the language used by Christ in the conversation with the Jews, which is recorded in the sixth chapter of St. John's gospel. Whether Christ in that conversation meant to allude to the eucharist, is a question on which divines differ, I think that he did. He had recently fed the multitude with five loaves and two fishes; and the miracle appears to have recalled to the recollection of the Jews the miraculous manner in which their ancestors had been fed with manna in the wilderness. Our Saviour takes the opportunity of reproving them for their low and carnal notions. While they were wholly intent on procuring the bread which nourished their bodies, they neglected the true, the imperishable bread which had come down from heaven to nourish their souls. He tells them that he is himself that bread. Thus his thoughts were carried forward to the institution of the rite by which his death was in succeeding ages to be commemorated; as on another occasion, while he is predicting the destruction of Jerusalem, the awful events which will attend the final consummation of all things presented themselves to his mind, and caused him to break forth into language applicable rather to them than to the event which forms the immediate subject of his discourse. I am confirmed in this view of the chapter by the mention which he makes of his blood, and for which I can no otherwise account, than by the suppo-

sition that he intended to allude to the eucharist. There is nothing in the preceding remarks which leads to it.

Admitting, however, that in the sixth chapter of St. John's gospel our Saviour alludes to the eucharist obscurely, by way of prophetic intimation, I do not admit that his words afford any sanction to the Romish doctrine of transubstantiation. Many of the Jews understood him literally; they asked, how can this man give us his flesh to eat? and our traveller contends, that, if their interpretation had been erroneous, Christ would have the opportunity of pointing out their error. We answer, that he has pointed it out; and pointed it out in language such as he was accustomed to use, when speaking of the mysteries of the kingdom of God; in the language of indirect and obscure allusion. *It is the Spirit, he says, that quickeneth: the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.* The obvious design of this remark is to reprove the Jews for their dullness of understanding, in affixing a literal and carnal meaning to his words. When, therefore, Jesus asked the disciples, whether they also would leave him? Peter hastens to assure him that they had not fallen into the error of the Jews, but understood him spiritually. *Lord, to whom shall we go? Thou hast the words of eternal life.*

OBITUARY.

Our late distinguished and highly estimable fellow citizen, WILLIAM WIRT, Esq. is reported in one of the Washington papers to have taken a severe cold while attending in the Capitol to hear our beloved bro. Stockton preach.

Mr. Wirt's health had been much impaired for several months previous. We shall never forget a conversation held by the deceased, with us in our store, on the subjects of church persecution, and church property suits. He remarked, "that it appeared as though nearly all the churches were in a state of commotion, that it was indeed a sorrowful spectacle, and one by no means calculated to promote the cause of vital Christianity. I am now, said he, employed by several different denominations, in various places, who are engaged in legal litigation, and I assure you, that I furnish my services most reluctantly, because I think it disgraceful to the Christian name, that Christian men resort to a civil process instead of discreet arbitration amongst themselves." He appeared deeply wounded in his feelings, and remarked, that he wished he might never again be thus employed. His tone and manner were of the most interesting character. His veneration for piety and benevolence, beamed in his countenance, while his spirit appeared depressed at the recollection of what he knew of the various churches which were engaged in property disputes, and could not forbear heaving a deep sigh as he gave utterance to the feelings of his benevolent heart.—Editor.

DEATH OF WILLIAM WIRT.

From the National Intelligencer of Feb. 18.

OBITUARY.—Died, about meridian, yesterday, in Washington city, WILLIAM WIRT, Esq. aged about 62 years. In him his family have lost all that can be lost, in one among the most tender,

devoted and enlightened of husbands and fathers.

Of all who witnessed the strong and heart-endearing ties which this event has sundered, there lives not one but must sympathize, from his inmost soul, with the amiable and exemplary wife who at once imparted and partook the purest and highest enjoyment of conjugal union, and who is now to see a premature grave open to receive the mortal remains of him who was the source and the object of her hallowed affections by which that union was cemented and embellished—with children, to whom the hand is now cold and motionless, which but yesterday led them, with paternal solicitude and unerring aim, through the paths of human science, in all the intricacies of which the exercises of studious youth, and the sustained application of mature years, had instructed him, and which his genius had illustrated; to those children, the eloquent tongue, though not yet mute to grateful memory, no longer speaks, in living accents, precepts of wisdom, morality and piety, so lately enforced by the example, and adorned by the life and manners of a Christian, a scholar and a gentleman.

His country, indeed, has lost a citizen, whose talents and virtues, always adequate to the highest tasks of public service, were always devoted, with unflinching patriotism, to his country's good: but to that country he has left an inheritance in the extended fame which will perpetuate his name with the enduring monuments of the age and land in which he lived.

His professional brethren must largely participate in all the causes of profound regret, both general and particular, that can effect either communities or individuals. Lamenting him as a brother, whom in life they loved with brotherly affection, and admired as the ornament of their profession; they have lost no time in evincing alacrity to manifest their respect to his memory; and will, doubtless, follow out the first promptings of a spontaneous and all-pervading sentiment, and give unequivocal and lasting tokens of the sincerity and depth of their affection, their admiration, and their regret.

TRIBUTE OF RESPECT.

At a meeting of the gentlemen of the Bar of the Supreme Court of the United States, and of the Officers of the Court, at the Court Room in the Capitol, on Tuesday the 18th instant, the Hon. B. F. Butler, Attorney General of the United States, was called to the Chair, and the Hon. Jno. Sergeant was appointed Secretary: whereupon,

Mr. Webster rose and addressed the Chair as follows:

It is announced to us that one of the oldest, one of the ablest, one of the most distinguished members of this Bar, has departed this mortal life. WILLIAM WIRT is no more! He has this day closed a professional career, among the longest and the most brilliant, which the distinguished members of the profession in the United States have at any time accomplished. Unsullied in every thing which regards professional honor and integrity, patient of labor, and rich in those stores of learning, which are the reward of patient labor and patient labor only; and if equalled yet certainly allowed not to be excelled, in fervent, animated, and persuasive eloquence, he has left an example, which those who seek to raise themselves to great heights of professional eminence, will, hereafter emulously study.—Fortunate indeed, will be the few, who shall imitate it successfully!

As a public man, it is not our peculiar duty to speak of Mr. Wirt here. His character, in that respect belongs to his country, and to the history of his country. And, sir, if we were to speak of him in his private life, and in his social relations, all we could possibly say of his urbanity, his kindness, the faithfulness of his friendships, and the warmth of his affections, would hardly seem sufficiently strong and glowing to do him justice, in the feeling and judgment of those who, separated, now forever from his embraces, can only enshrine his memory in their bleeding hearts. Nor may we, sir, more than allude to that other relation, which belonged to him, and belongs to us all; that high and paramount relation, which connects man with his Maker! It may be permitted us, however, to have the pleasure of recording his name, as one who felt a deep sense of religious duty, and who placed all his hopes of the future, in the truth and in the doctrines of Christianity.

But our particularities to him, were ties of our profession. He was our brother, and he was our friend. With talents, powerful enough to excite the strength of the strongest, with a kindness both of heart and of manner capable of warming and winning the coldest of his brethren, he has now completed the term of his professional life, and of his earthly existence, in the enjoyment of the high respect and cordial affections of us all. Let us, then, sir, hasten to pay his memory the well deserved tribute of our regard. Let us lose no time in testifying our sense of our loss, and in expressing our grief, and that one great light of our profession is extinguished forever.

Mr. Webster concluded by submitting the following resolutions, which were read, and unanimously adopted, viz.

Resolved, That the members of this Bar feel, with deep sensibility, the loss which the profession, and the country, have sustained, in the death of WILLIAM WIRT, a member of the Bar, and heretofore for many years, Attorney General of the United States.

Resolved, That we cherish the highest respect for the professional learning of the deceased, for his varied talent and ability, for the purity and uprightness of his professional life, and for the amiable and excellent qualities which belonged to him as a man.

Resolved, That to testify these sentiments, we will wear the usual badge of mourning for the residue of the term.

Resolved, That a committee be appointed to offer to his bereaved and afflicted family, the condolence and sympathy of his brethren of the Bar, and to request that he may be interred in the city of Washington, and that his professional brethren be permitted to raise a suitable monument to his memory.

Resolved, That Mr. Southard be requested to pronounce a discourse, before the Bar, upon the professional character and virtues of Mr. WIRT, at such time, during the present term, as may suit his convenience.

Resolved, That the Attorney General do move the Court that these resolutions be entered on the minutes of their proceedings.

The following gentlemen were appointed by the Chair to compose the committee ordered by the fourth resolution: Mr. Swann, Mr. Jones, Mr. Webster, Mr. Clay, Mr. Southard, Mr. Sergeant, Mr. Peters.

Forbearing sin, because I am to pray at such an hour, or receive the sacrament such a day, is only putting it off to a more convenient time.



POETRY.

HYMN.

Translated from the German.

I know that my Redeemer lives;
What comfort this sweet sentence gives!
He lives, he lives, who once was dead;
He lives, my everlasting head;

He lives, triumphant from the grave;
He lives, eternally to save;
He lives, all glorious in the sky;
He lives, exalted there on high;

He lives, to bless me with his love;
He lives, to plead for me above;
He lives, my hungry soul to feed;
He lives, to help in time of need;

He lives, to grant me fresh supply;
He lives, to guide me with his eye;
He lives, to comfort me when faint;
He lives, to hear my soul's complaint;

He lives, to silence all my fears;
He lives, to stop and wipe my tears;
He lives, to calm my troubled heart;
He lives, all blessings to impart;

He lives, my kind, wise, heavenly friend;
He lives, and loves me to the end;
He lives, and while he lives, I'll sing;
He lives, my prophet, priest and king;

He lives, and grants me daily breath;
He lives, and I shall conquer death;
He lives, my mansion to prepare;
He lives, to bring me safely there;

He lives, all glory to his name;
He lives, my Jesus, still the same;
O the sweet joy this sentence gives,
I know that my Redeemer lives!

"He who has tasted the bitterness of sin will fear to commit it, and he who has felt the sweetness of mercy, will fear to offend it."

THE SKY LARK.

How sweet is the note of the lark as she springs
To welcome the morning with joy on her wings,
The higher she rises the sweeter she sings,
And she sings when we hear her no more.

When storms and dark clouds veil the sun from our sight
She has mounted above them, she shines in her light,
Then far from the scenes that disturb or affright,
She loves her gay music to prove.

It is thus with the Christian, he sees from afar
The day spring appearing, the bright morning star;
He quits the dark valley of sorrow and care,
For the land whence the radiance is given.

He sings on his way from this cloud covered spot,
The swifter his progress, the sweeter his note,
When we hear it no longer, the song ceases not,
It blends with the chorus of Heaven.

The human tongue a fire destructive spreads,
And heaps a world of miseries on our heads:
Wide-wasting pest! all nature feels thy sway;
From hell thou comest and all thy powers obey.

Whate'er or air, or earth, or water broods,
That fly, or creep, or walk, or cleave the floods,
Tamed by man's care, confess his sovereign sway,
And passively his will or power obey!

But thee, unruly tongue, no human power
Can bridle or control a single hour,
Thou direct ill that human nature knows,
Thou deadly poison, foe to life's repose.

BALTIMORE:

FRIDAY, FEBRUARY 28, 1834.

Protracted Meeting in St. John's Church, Baltimore,
Saturday, Feb. 22, 1834.

Another delightful week has been enjoyed by the worshippers who have attended the exercises. The meeting still continues to increase in interest, the congregations were larger the present, than the past week, and a number had to retire from the house, not being able to get accommodated with room. The subjects of convicting grace have been multiplied, believers have been happy in God, and their spiritual strength greatly accelerated. The preaching has been simple but powerful—the exhortations pungent and effective—and the prayers of the devout have been offered in much humility and confidence.

The past five weeks has been a jubilee indeed.—Heaven itself has no doubt heard the joyful tidings that the dead have been made alive, and the lost found. The meetings are to be continued through the next week as usual. Such has been the deep interest felt, both by seekers and believers, that the meetings have been continued frequently until midnight. We have not time for details, but merely close the article by saying, in the language of Mr. Wesley, "The best of all God is with us" in great mercy and power, and add, the subjects continue to be principally the children of pious parents, with but few exceptions, and such as promise great usefulness to the Church. Some are married, and others are more youthful.

It will be seen that we have made amends to the Sabbath Schools for past neglect, by the large portion occupied in this number on that subject.

We entreat our friends for every dollar for books or subscriptions due in their vicinity.

Rev. J. L. Ambler, has politely tendered his services to dispose of our publications, and to collect balances for the paper in the N. York Conference. Our brethren and subscribers, generally, will please hand what they owe us to him.

BUSINESS DEPARTMENT.

Remittances on account of Fourth Volume.

By D'Arcy Paul, for himself, Mary H. Wingfield, Benfield Stark, Henry Dugger. By Eden Foster, for C. Woodsworth, W. Lamphear, Zacariah Williams, Saul Henkle. By J. L. Ambler for David Johns, Gilbert O. Dell, and Asa Ray. By W. Collier, for W. Harper, Jr. J. McFeeley, Thomas Hopper, and Thomas C. Brown.—By William McCormick, for himself and Enos Fletcher. Abner Linthicum. By William Morgan, for J. M. Phillips, and William Neal, Jr. Henry Morrison, John Stevens. By William G. Miller, for himself, John Wilson, J. B. Owens, and Haywood Minott. By R. Blount, for David Green. By Jacob Sexton, for James Drake. Geo. Smith, William Roberts.

Remittances on account of Third Volume.

Mary Manlove, John Leavy, Zacariah Williams. By W. Collier, for Alfred Scaggs, Urias Brown, Thomas Cole, and Thomas Randall. William McCormick, Edward Edgerton. By William Morgan, for James Phillips, Sr. By J. Elliott, for George A. Kurtz, P. Leonard, and Henry Morrison. Jacob Grove. By Jacob Sexton, for B. T. Nowlin.

Remittances on account of Second Volume.

Daniel McKinnon, William McCormick, Jacob Grove.

Receipts for Books—gratefully recorded.

Saul Henkle,	\$30.00
Augustus Webster,	3.00
John Leavy,	2.00
Charles Evans,	1.00
J. L. Ambler,	3.00
William Morgan,	1.00
John Elliott,	9.00
W. G. Miller,	1.00
R. Blount,	4.00
Jacob Sexton,	10.00
Levi R. Reese,	3.00

BOOK AGENT'S OFFICE OF THE M. P. CHURCH,
Baltimore, January 17, 1834.

Our Superintendents, Assistants, and other ministers, individually, with the Quarterly Conferences every where, are respectfully solicited to aid the Book Agent, by ordering from the following list, such works as they can facilitate the sale of. Their orders will be filled on six months credit, and such books as are not sold in that time, will be exchanged for others. One-third discount will be allowed from those marked thus (*) and the rest at the prices stated wholesale.

The Church derives a revenue from the sale of the following books.

Revised List of Books and prices.

The following Works are offered for sale, by

JOHN J. HARROD,

BOOK AGENT OF THE METHODIST P. CHURCH.

	per doz.	Retail.
Discipline M. P. Church, containing Constitution and Declaration of Rights,	\$3 00	37½*
Hymn Book—M. P. Church, plain, sheep,	4 00	50*
Do. do. do. gilt and colored, sheep	5 00	62½*
Do. do. do. gilt, morocco,	6 00	75*
Do. do. do. calf, gilt,	8 00	1 00*
Do. do. do. do. super extra,	13 00	1 50*
Do. do. do. morocco do.	13 00	1 50*
Do. do. do. plain, calf,	5 00	69½*
Do. do. do. morocco, strap gilt,	10 00	1 25*
Shinn on the plan of Salvation,	14 00	1 50*
Hunter's Sacred Biography, 3 vols.	42 00	4 50*
Mosheim, Coote and Gleig's Church History, from the earliest period to 1826, 2 vols. 8 vo.	48 00	5 00
Brown's Philosophy of the Human Mind,	36 00	3 50*
Pocket Testaments, sheep, gilt colored,	3 50	37½*
Academical Reader, a first rate class book for schools,	5 50	62½*
Introduction to the above reader,	2 50	25*
Saurin's Sermons,	36 00	3 75
Rollin's Ancient History, 2 vols.	48 00	4 50*
Dr. Jennings's History of the Controversy in the Methodist Episcopal Church, on the subject of introducing representation into the government of said Church,	9 00	1 00*
Baxter's call to the Unconverted,	4 50	50*
Pollok's course of Time, plain,	3 50	37½*
Do. do. do. gilt,	4 50	50*
Mason on Self Knowledge,	2 50	31½*
Mrs. Rowe's Devout Exercises,	2 50	31½*
Doddridge's Rise and Progress of Religion in the Soul,	4 00	50*
Life of Mrs. Fletcher,	6 00	75*
Evidences of Christianity, by Alexander Watson, Paley, Jenyns and Leslie,	12 00	1 25*
Polyglot Bibles, plain,	15 00	1 50*
Do. Testaments, gilt, extra,	9 50	1 00
Clarke's Scripture Promises,	2 50	31½*
Watts on the Mind,	4 50	62½*
Western Lyre, an excellent selection of Church Music, adapted to the most popular Psalm and Hymn Book tunes, with patent notes,	7 00	75
Dr. A. Clarke's advice to preachers and people,	\$10 per 100	18½
Fletcher's Address to Seekers for salvation, stitched in neat printed covers,	\$12 per 100	18½
Prideaux's Connexion of Sacred and Profane History,	48 00	5 00*
William's on the Lord's Supper,	3 00	37½*
Mosheim's Ecclesiastical History, now publishing in superior style, in 4to with 16 elegant engravings, bound,		\$7.50*
Ditto, in calf, gilt,		9.00
Do. morocco or calf, superbly gilt on back, sides and edges,	9.00*	12.00
Dr. Clarke's Commentary on the Old and New Testament, now publishing, bound and lettered,		15.00*
Harrod's Collection of Camp Meeting Hymns,		37½*

TERMS.

The price of this paper is \$1 until the first of June next. No paper will be sent unless the price is forwarded in advance, post paid.

Former subscribers who have not paid in advance, will be charged \$1.50, unless they remit before the first day of April, 1834.